



# ISSANJI

## HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114. (415) 863-2507

- FALL 1997 -

HSZC is a neighborhood Zen Temple in the heart of the Castro district that provides a practice place for gay men, lesbians, and friends. It is also called Issanji, "One Mountain Temple", after its founder Issan Dorsey Roshi. The Temple was started in 1980, and offers a daily practice schedule, sitting instruction, Saturday lectures, and special mid-day sittings for the HIV community and caregivers. The resident teacher is the retired Abbot Zenshin Philip Whalen, who is available for dokusan (practice interviews) by appointment.

## IMAGES OF BUDDHA

by Kijun Steve Allen

*Excerpts from Saturday Dharma Talk at HSZC in July*

Buddhism has a long history. It has traveled through many cultures, peoples, and world systems these past 2500 years. Yet at the heart of each Buddhist tradition is the image of Buddha sitting beneath the Bodhi tree on top of a fully opened lotus blossom. He sits at the place of unfoldment; things are unfolding, blossoming, and completing themselves in that place. He was able to release himself from the compulsion to be someplace else, and in the process brought all things to completion. And that insight is at the heart and soul of our practice: How to release ourselves in such a way that we wake up to the reality that things are already complete. Our own sitting practice allows us to come back to that place, to the opening that allows us to wake up.

When we sit zazen we sit at

this pivotal point that expresses the paradox of our existence, that expresses the confusion of our mind and the restlessness of our body. Sometimes when we sit down we feel a life and death struggle with the demon itself, with the dragon of our own energy. This simple activity – to just sit down and be with oneself – at the same time reveals an unknown territory outside the ordinary conditions of our mind. As that territory starts revealing itself we become even more confused. But

there is a joy in that confusion because we are in touch with the vitality of who we are. We are in touch with our own direct experience. But now we are faced with the dilemma of settling ourselves in that place and giving birth to the awakened mind.

There are two aspects to the practice always being expressed. The first is the paradox that our individual experience, is simultaneously, our shared experience. Buddhism is something that's done together and done alone at the same time. The second aspect is that the Buddhist tradition is always found



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within the framework of social-political-economic conditions. In our current world we have the advantage of being able to view a diversity of approaches, customs, and ritual traditions – Japanese, Korean, Tibetan, Vietnamese etc. And so we are left with the dilemma, how to find a practice that works for us.

What is American Buddhism? What is Western Buddhism? The problem is that we don't know. We can't know. We are creating it out of our direct experience. And because we are Americans and technologically oriented, we have to put it together in a new way, look at it, then put it aside and try again, and try again... This is the mission of "who we are" and it's a very confusing task. It might be easier to go to a Japanese monastery and stay within its form and structure. Because our practice is an environmental approach, (we absorb it as much as do it), it is easier to release ourselves to it when the eco-system is evolved and mature. But we can't be Japanese, or Korean, or Vietnamese. We are creating a new culture and way of owning ourselves.

So the negative side of our experience maybe is confusion, but the positive side is a very creative opportunity to find ourselves in a new way. Fundamental to that process is zazen practice. Zazen practice gives us the clarity, strength and stability to encounter the moment in its diversity and change. We come to stillness not to dwell in stillness, but to see what is happening. Stillness is not an escape from what is happening. Stillness is the source out of which activity flows. But when we come to sit we also find that which is blocking the flow. That's why it is such a struggle. The zazen mind is a mirror that allows us to see who we are and what is happening. We don't always like what we see, but please don't break the mirror because you don't like what you see.

The stillness of zazen practice, and the teaching that has evolved or emerged out of sitting, work together. That's why we have a teaching and a practice. They create new dimensions that we can enter into from this place. The language that connects all these dimensions, voices, and beings, is the stillness and silence of the awakened mind. The stillness and silence of the awakened mind feeds and nurtures all of existence. So I want to encourage you to stay with your practice, to find some way to settle into this stillness, into this silence. Not only to refresh the self but to refresh all beings.

## HSZC NEWS

*Late summer marked the hectic last weeks of HSZC and Maitri Hospice sharing space together. Hospice residents and staff are in the process of relocating to their new facility, as Zen residents move in to their new home here. Please welcome **Dennis Rodriguez, Harriet Romero, Peter Damien** and his canine companion **Gobi**. (When Gobi has his harness on please don't pet him even if he's wagging his tail and begging for attention – he's working). In August there was a memorial in the back garden for the 200 people who lived and died here; a blessing ceremony at the new location; and a dedication ceremony to commemorate Maitri's opening. For almost a decade, we've all been deeply transformed by the constant presence of human suffering from AIDS, and Maitri's compassionate response. May they continue to help all beings at their new home.*

The August Board meeting was attended by Maitri's new Executive Director, **Bill Musick**, and Maitri President, **Bill Aseltyn**, who said they expected the physical transition to the new facility to be completed by the end of September. Upcoming structural renovations on Hartford Street were discussed, such as closing the hole in the wall that now joins the two buildings, and rerouting the back steps. Board members of both HSZC and Maitri will continue informal meetings, and **Bill Aseltyn** asked for the continued support of volunteers from HSZC at the new location. He said, "We've been focusing so much on roommate issues, now we can focus on our root relation again-the spiritual connection."

"Maitri has created a Spiritual Care Committee and has invited various prayer and meditation groups to take slots each week on an on-going basis," said **Bill Musick**. "Our intention is not to diminish Maitri's Buddhist heritage, but to welcome all faith traditions and make them available to residents and their families." He announced the upcoming official name change from Maitri AIDS Hospice to Maitri, which reflects more accurately their widening role.

HSZC Treasurer **Don Herald** reported that HSZC expenses are expected to increase starting in September. So please keep your membership dues and contributions coming in.

At the September Board meeting, **Jaku** extended a formal welcome to HSZC's new residents. "There needs to be a lot of vital communication between the HSZC board and residents right now," said Jaku, herself a former temple resident. **Harriet Romero** said, "Everyone here is in the process of tremendous transition – Maitri, HSZC,



and new residents. It is difficult to find out what our obligations are.” She asked that the board be responsive to the day to day reality of the residents, and give them some initial guidance. Zenshin said, “The zendo grows out of the practice of the people who are there – those who want to practice and have a place in which they can practice together. It is about what happens between people and how we are getting along together.” The board felt a need to continue exploring this ongoing relationship with residents, so a second meeting was scheduled in September.

### Temple News

The Practice Committee continues to ensure the zendo is reliably staffed, open and available to practitioners. Saturday Dharma Talks: Thanks to **Kijun Steve Allen, Zenshin, Myo Lahey, Shunbo Blanche Hartman, Pat Leonetti, Tundra Wind, and Shosan Victoria Austin.** Sangha Evenings: Thanks to **Doctor Dickie Pardon Nerongsha** for her informative overview of Tibetan Medicine in July, and to **Daniel Terrango Sensei** for his talk on Buddhism and Recovery in September. Thanks also to **Peter Damien** for printing sutra books for the visually impaired, in both Braille and large print versions.

**Issan's** seventh-year Memorial service was held on September 6th. People came from both SF Zen Center and Green Gulch to participate and watch. The presence of many of Issan's Dharma friends made it a warm occasion.

We will be having a Shusho entry ceremony for **Angelique Farrow** sometime this fall. The date is yet to be determined. The ceremony invites her to become head student at HSZC. Please come if you can.

### Community Outreach

A gassho to **George Gayuski's** efforts in community outreach. He reported that the Basic Spirituality workshop, offered at the LYRIC gay and lesbian youth conference, attracted five interested people. A follow up monthly open house at HSZC, for youth to age 23, began on Sunday, July 27th. George also initiated a monthly open house for those in recovery who are curious about non-theistic spirituality. The initial group was small, but attendees felt it important to continue the effort to link Buddhist meditation with the 12-Step Recovery Program.

HSZC is also the meeting place for a monthly discussion on community vision and priorities in the gay

and lesbian community, which began as a result of an article in *Frontiers* magazine, initiated by community mental health professionals, doctors and activists. George is also brainstorming another possible gathering to encourage a dialogue between HIV negative and positive men.

The HIV Sitting group is going on a five-day retreat at Green Gulch Farm the end of September.

George also announced HSZC's web site at <http://members.aol/hszc/index.html>. If you know Web Site locations and search services where HSZC can list its URL, please forward to [HSZC@AOL.COM](mailto:HSZC@AOL.COM).

### Business Corner

Books available: *Canoeing Up Cabarga Creek*, Zenshin Philip Whalen's book of Buddhist poems – \$12, and *Street Zen* by Tensho David Schneider – \$13. T-shirts with a sketch of Zenshin's *Bodhisattva in a Bear World* are also available to members making a monthly pledge of \$20 or more.

### Newsletter Production

Please help us maintain our mailing list. If you move, give us your new address. If you no longer wish to receive the newsletter, let us know. Donations for production always needed and appreciated.

### HSZC Wish List

HSZC will now accommodate Zen student residents and host community events. In preparation for this new aspect of temple activities, we are publishing a wish list of things we hope can appear from within the community to support these efforts:

Living room couch(es), armchairs, carpet and kitchen floor replacement, a gas stove, an IBM compatible personal computer (386 or 486 is OK!), printer, interior house painting, foundation work and a new furnace. Replacing the furnace would enable us to open the zendo into a larger more continuous space and will also save HSZC in utility costs. Please contact HSZC at 863-2507 if you wish to sponsor or have leads on resources.



*Please remember: William S. Burroughs, Princess Diana, Mother Theresa, Punja ji, Martin Buber, George Szolti and everybody else.*



## The Disinterested Pursuit of Pleasure

by Darlene Cohen

*Excerpts from Sangha Evening on March 18<sup>th</sup>. Darlene is a Senior Student at SF Zen Center and gave her first Dharma talk at HSZC back in the 1980's at Issan's invitation.*

I give Suffering and Delight workshops for people who have a lot of pain or stress in their lives. Of course that is everyone! I don't promote pleasure as a distraction from pain, but we may notice that if we observe our suffering closely, we can detect little tendrils of pleasure interpenetrating the pain. Sometimes it's a big deal to notice any pleasure at all in a very difficult situation.

In our enormously puritanical culture we are not supposed to have sensual pleasure. Our body's sensual urges and qualities are considered dangerous. A couple of years ago we collectively demanded the firing of a Surgeon General who wouldn't condemn masturbation. The Pope also came out against meditation and yoga, specifically because they are body-based. When we start sitting zazen, we are usually so judgmental towards our thoughts that we become very discouraged in our practice. I think we need permission to be kind to ourselves and to have fun, so I'd like to talk about the disinterested pursuit of pleasure as a very important aspect of our practice discipline.

First we should consider the relationship between pleasure and pain. They're like a lot of pairs – life and death, love and hate, sickness and health – if you pluck one out of the indiscriminate void, the other always follows. They don't have meaning except in relation to each other. They come from the same source: our human tendency to avoid pain and grasp pleasure. The real difference between pleasure and pain is the emotion they elicit – we are repelled by pain and attracted to pleasure.

The solution is just to live your life and be alive for all the details; good, bad, or neutral. Not to pick out the moments you decide are worth being alive for and be numb for all the rest. This is dropping body and mind, to actually live each moment of your life. This is taking care of your body, flowing in and out of its intelligence. This is something we have to learn to do because our culture encourages us to pay so much attention to our thoughts and ideas. We have to learn to tune into our bodies often to start feeling at home there.

Any practice you use to develop the skill of paying

attention, like meditation, teaches you to get in touch with things as they are, rather than clumping things together into aggregates like pain and pleasure. If you take pain apart it is not one thing; some times it is aching or burning or sadness or anger. You have to observe your suffering closely in order to experience what it is, moment after moment, and this is a skill to be acquired. When you do things this way you just take care of what needs to be taken care of. It is not you against sickness, pain, anger, or anything else. This is a practice of not preferring a state of mind, of not saying, "I am going to be alive for this state of mind but not for that one."

If you notice your cycle of craving and aversion and regard it with some humor and detachment, then you can begin practicing the disinterested pursuit of pleasure. And why pursue pleasure? Research shows that pleasure is biochemically superior to pain and strengthens your immune system. Especially certain kinds of pleasures, like ecstasy, which involve the loss of your discriminating mind. Even when you come back to your old oppressive critical mind after some time in ecstasy you are refreshed. Another significant kind of pleasure is the feeling of empowerment that comes from committing to whatever your life offers, not holding anything back and always giving everything full attention.

Perhaps the most important reason why a Buddhist practitioner would pursue pleasure is that when you feel bounteous, filled with pleasure, you are compelled to share your wealth

**Q:** *The Castro is a very sexual neighborhood. People come here to explore what is it to be sexual and how to be OK with being gay after having been so suppressed. Can you talk about the difference between addiction and pleasure?*

**A:** When you have been denied for so long you go in the other direction. You have to discover the edges of these things and do a lot of experimentation. Addiction is the opposite of what I am talking about. Instead of noticing your pleasure and looking around in a very broad and open way – seeking pleasure because it is good for you and makes you feel more generous – your world gets very narrow if you focus on only one thing, even pleasure. Addiction is tunnel vision to the extreme. Early in my meditation practice I found out how to propel myself into a bliss state. I thought this was what enlightenment was. I became addicted to long sittings because they made it easier to do my mental manipulation. I hardly noticed my day to day life because I was so focused on bliss. But I



felt lonely. So I went to my teacher, Baker roshi, and talked to him about it. He said, "You seem to be very good at finding bliss in your ordinariness, but you're not so good at finding ordinariness in your bliss." Pop. I was out, and I didn't want to go back in. I embraced the ordinary: I prepared cheese and crackers for guests at Green Gulch with a smile on my face.

Whatever comes your way you can mine that to the bottom. You can take any situation in your life and it's all there – pain and pleasure, love and hate. You have to cultivate the ability to turn toward it rather than away. This requires the skill of being present and that's why we call it a practice. If you aren't present for long periods of the time, just notice that and keep practicing. I think what we're doing in our meditation practice is developing many new layers – our clinging and aversion layers go on as always, but we also have other layers which give us some perspective, another seat from which to observe our clinging and aversion.

## OVERHEARD

At Tassajara during a walk together, a guest queried, "Can I ask you something about the Zen thing?" "Sure..." replied **George Gayuski**, wondering if he'd be able to handle the question. "What do you guys wear under those robes?"

## MAITRI NEWS

by **Tové Beatty**

Maitri will move to its new facility sometime around September 29<sup>th</sup>, following final state licensing procedures and inspections. If you haven't seen our new home yet, please call **Tové** (863-8508) to arrange a visit. We are ecstatic to show it off. It's a splendid sight.

The Dedication Ceremony on August 20<sup>th</sup> was an unparalleled success. Everyone who attended expressed astonishment and joy upon viewing the gorgeous interior. Donations of superb antique furniture grace the 15 bedrooms and common area, thanks to **Traci Teraoka** from Healing Environments, who facilitated the interior design. During the opening ceremony, a letter from **President and Mrs. Clinton** was read. "Each of you can be proud of your commitment to providing hope and help to people affected with HIV/AIDS," they said.

In attendance were several of Maitri's former Executive Directors, including **Ken Ireland**, **Richard**

**Fowler**, **Tim Wolfred**, **George Hurd**, and Maitri's new Executive Director, **Bill Musick**. Maitri ex-resident **Tony** cut the red ribbon and the party was on. In the downstairs foyer was an art installation created by HSZC Board Member and Maitri volunteer, **Top Castano**. His altars to Maitri's history and the AIDS pandemic were graphic, respectful and compassionately shocking. He also created and acted in a video showing a resident in the dying process with fractal images superimposed to represent the soul departing the body.

The blessing ceremony on August 18<sup>th</sup> was attended by representatives from various spiritual communities. As Abbess **Shunbo Blanche Hartman** offered incense in the new meditation room she said, "May all beings know the sweet smell of compassion." The Abbess also expressed that her old friend **Issan** would be most pleased with the new Maitri, which was important for us to hear in the chaos and confusion of opening our doors. **Zenshin Philip Whalen** also blessed the space at our Groundbreaking Ceremony last year.

A moving memorial was held at Hartford Street on August 19<sup>th</sup>, a reminder of all those we have known in this space. Stories were shared and we all planted flowers now sprouting at 401, next to the exquisite fountain created by Maitri's **Maura** and her pal **Amy**. A few days later our friend **Carl** died, and we held a memorial service for him on September 4<sup>th</sup>. We also note the passing of **Howard**, a former Maitri resident who moved out last November; and **Marty**, who died in early September. May they be free of suffering.

Now that we are expanding, we need your help in a big way. In continuing to provide the best care possible for those seriously ill with HIV, we need to expand our volunteer base. We need your generosity and willingness to perpetuate Maitri's work in our community. Maitri's volunteer training begins on Wednesday, September 24<sup>th</sup>. If you are interested in volunteering in any capacity (reception and office, emotional and practical or spiritual support), or if you want more information, please call **Tové** at (863-8508). And, thank you, Hartford Street, for the germination, the growth, and the support and love these last ten years. We are here and we are there because of you. "What a long, strange trip it's been."

– The Grateful Dead.





## Buddhist Practice and Recovery

by Naawang Chotak Chris Kolb

*Chris is an ordained Tibetan Buddhist monk, and is currently the director of PRISM (People Recovering In A Spiritual Manner).*

I'm a chemical dependency counselor who works with injection drug users doing risk assessments for HIV. Before that I was a counselor at a substance abuse facility. I feel pretty confident when it comes to speaking to these people because of my own personal background.

I was born in Salt Lake City, Utah. In April of 1967 I was almost killed in a car crash. My friend and I had been up all night on speed when our car went out of control and we hit this big crematorium full force. I woke several hours later in the hospital trauma unit. They'd been taking X-rays of my head to see what was going on and I started laughing. One of the physicians wanted to know what was so funny. I said that he was going to get a picture of my skull and that was really ironic because I had been dead...

I'd been on my way to the clear light, and as the vision had grown stronger, I became more overwhelmed with bliss until only a gossamer thread held me from becoming it. But I knew there was something I still needed to work on, so I thought very strongly to get back into my body. It was like crawling back underneath the earth.

When I got out of the hospital, I didn't have much in common with my old friends. I encountered The Tibetan Book of the Dead and realized there were people on the planet that understood dying. It took me five years to get hooked up with them. I became a Tibetan monk when I was 23. I had three primary teachers: **Lama Zopa** from whom I learned Sutra; **Trulshig Rinpoche** from whom I studied secret mantra; and **Lama Yeshe** who taught me about integration, how to live every day.

I disrobed when I was 29. I decided if I wasn't going to be a monk, the next best was to work for humanitarian causes in another manner. This was more politically oriented and covert and went on for the next six years. What went along with that lifestyle was a lot of cocaine, opiates, and alcohol. At one point I helped a Russian person defect, the KBG got involved, and I had to come back to America from India where I had lived for 12 years. At that point my drinking escalated – I was having a severe psychological crisis. For a number of years I had identified myself as a meditator and a Dharma student. Even through the years as a covert humanitarian I felt that

I had been doing that to protect human rights.

Eventually I ended up living in a doorway in the Tenderloin drinking Night Train, a fortified wine. I was extremely tissue dependent on alcohol and knew I was going to die soon, so I asked for a sign. The next morning I crawled out of the doorway and this crack monster stomped up to me with flaring nostrils, eyeballs bulging out and hair standing on end. He looked like one of my main protectors, the big black deity called **Mahakala**. He hit me really hard then stomped off talking to himself. I thought, "Ok that's a sign." I stopped somebody on the street and they told me to go to a detox center.

I got hospitalized for a month in a treatment center, then a halfway house, followed by an apartment for recovering people. I got a job in purchasing inventory, but after two years of this I became profoundly depressed. I went to work at the Salvation Army Depot and found I had a way to communicate with the recovering people there. I knew what agony they were in: "You are at the threshold, you are saturated, you can't take any more drugs or alcohol without jeopardizing your life and you can't stop because you are so addicted." I began to realize that addiction was a very great paradigm for what we call samsara. We are addicted to a behavior we think is going to make us happy and instead we become miserable.

I went back to school, got my credentials from UC Berkeley, then started teaching meditation to those in recovery. We use central channel meditation: generating inner fire and melting the drop of great bliss in the crown. When you stop taking mood-altering substances, neurotransmitters are not being synthesized or manufactured in same abundance as they normally are. Teaching central channel meditation stimulates neurotransmitters, such as serotonin and dopamine, in the synaptic gaps. We also used discursive meditation, and meditate on our shortcomings, in this case the substance abuse, and the virtues of being substance free. Lest we forget.

A meditation group I started at the Sequoia Alcohol and Drug Recovery Center now has about 20 people in it and that's given me a great deal of happiness. I found that the years I devoted in my youth to being a practicing monk now allows me to make a real contribution to society. I am finding my own way of expressing that truth through dealing with people who are chemically dependent or using substances. If we can intervene in a downward spiral such as depression, anxiety or substance abuse – through mind training – we can start to have some impact or control over that response.



## Zen Dish: Community News

*Your letters are always welcome. Next newsletter deadline is December 1<sup>st</sup>. Contact HSZC, Attn. Newsletter. Email: HSZC@AOL.COM. Or call Jennifer Birkett (415) 647-0465*

### Ango in August by Baizan Lynne Menefee

*Lynne attended ten days of summer Ango at Jakusho Kwong Roshi's in Sonoma County.*

Ango is the "practice period" that Buddha started in India during the monsoon, when people have 2 choices; go outside & drown or stay inside & sit still. Buddha made a virtue of the situation by decreeing that the monsoon season is when all good monks should sit. And sit. And sit. I think the original must have been 90 days long; as I recall the monsoon is an endless affair. But since then time and geography have seen changes.

At Sonoma Mountain Zen Center there is a 30-day period in summer & another in winter. During those months, instead of sitting zazen in morning & evening for a total of 3 or 4 hours daily, sitting becomes 6 or 7 hours daily. The third week (8 days) is a Sesshin where you sit zazen all the time, even during meals, which are oryoki style in the zendo on the cushion, with some 10-minute potty breaks at the wrong times. There is a daily dokusan with roshi during which he scowls and tells you to stop fooling around.

I adore the first 10 days, which is enough to get my Zen foundations stabilized again, but fortunately I run out of annual leave just in time to save me from the Sesshin. Some people say you get sudden enlightenment during the last day or so of Sesshin and with the amount of back & knee agony people must be in by that time, I don't doubt it. Gawk.

NOW  
No way  
not here  
can't be  
should've  
would've  
could've  
but didn't  
rest inside  
nothing gives  
once again.

8/25/97, Issanji. Jonathan Schaffner



## Groups Meeting At HSZC

### Dharma Sisters

A sitting group for lesbians that welcomes both new and experienced practitioners. Meets Tuesday nights at 7:25 pm for a half-hour meditation, followed by discussion. Contact: Sharon (415) 285-8850.

### San Francisco Mindfulness Community

Students of Thich Nhat Hanh meet the 1st and 3rd Monday for meditation and discussion: 7:30 to 9:00 pm. Contact: Avi Magidoff (415) 546-6566.

## Community Programs At HSZC

*Please contact George Gayuski for more information on any of these programs: 415-861-6160.*

### Meditation Group for People with HIV, their Caregivers, Lovers, and Friends

Meets Tuesday, Thursday and Friday mornings. Basic meditation instruction is offered at 10:15am; regular participants arrive at 10:30am for a 20 minute meditation period. All are welcome and no previous experience is needed.

### Recovery Support

Second Sunday each month at 3:00pm. Starts October 12<sup>th</sup>. Drop in open house to discuss Buddhist view and practice and how this can work with a personal recovery program. Meditation instruction is offered separately. Some of the group discussion will focus on the practical aspects of maintaining a consistent meditation practice.

### Gay, Lesbian, Bi and Questioning Youth

Fourth Sunday each month at 3:00pm. STARTS on Oct 26<sup>th</sup>. Drop in open house to discuss spirituality, meditation and its relevance to the circumstances of gay, lesbian, BI and Questioning youth.

### A Discussion of Vision for the Gay Community

Third Thursday each month at 8:00pm. ALREADY UNDERWAY. HSZC is the location for a community discussion on what changes in the gay community could help us live more satisfying and healthy lives.

## HSZC Temple Schedule

*HSZC offers a traditional schedule of Zen meditation. Instruction is required prior to participation in formal meditation periods and is available by appointment. There is a formal lecture every Saturday at 10:00am, followed by discussion and tea. Please arrive at least 5 minutes prior to all scheduled times.*

### MORNING: Monday through Friday

5:45am Zazen  
6:15am Interval  
6:20am Zazen  
6:45am Service

### EVENING: Monday through Friday

6:00pm Zazen  
6:40pm Service

### SATURDAY:

8:00am Beginner's Zazen instruction by appointment.  
9:10am Zazen  
10:00am Dharma Talk, followed by tea and discussion. Donation to support the

temple is appreciated. Zenshin Philip Whalen speaks the first Saturday of each month.

Please see the Bulletin Board for other scheduled speakers.

MONTHLY MEMORIAL SERVICE for Temple founder Issan Dorsey Roshi is held on the 6<sup>th</sup> day of each month.

### MEMBERSHIP

Practicing members sit regularly, may attend practice interviews with Zenshin and contribute a suggested \$40 monthly. Those who wish to support the temple are encouraged to become Annual Members who contribute \$20 or more a year and receive newsletters by mail. This is your temple. Whatever you can give is appreciated.

### SANGHA EVENINGS

Third Tuesday of the month, 7:30pm to 9:00pm. Informal discussion, lead by an invited teacher on specific issues relevant to life on the spiritual path. A donation to support the temple and guest speakers is appreciated. Please refer to the bulletin board for upcoming speakers or call HSZC.

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